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The Christian Socialist

The Golden Rule Against the Rule of Gold

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STITT WILSON SPOILS A FEAST

AND STARTS THE NATION TALKING ABOUT SOCIAL JUSTICE AND CHRISTIAN CONSISTENCY

Socialist Mayor of Berkeley Proves His Intelligence, His Conscience and His Mettle, and Shows Up the Smug Hypocrisy of Extravagant Banquets in the Name of "Charity" Spiced With Pictures of the Poor

It was a stroke of genius and an act of heroism. He has set the spiteful hornets of hypocrisy buzzing in Berkeley and San Francisco, and awakened the consciences of hundreds of thousands of honest but heretofore thoughtless men the nation over. It was just like J. Stitt Wilson, and we are proud of him.

The daily papers of America printed the following dispatch, some of them on the first page. That none of our readers need miss the deeply significant and thrilling item, we reprint it. Wilson has "fired the shot" that will be "heard around the world."

San Francisco, Cal., Jan. 30.—"In behalf of Lazarus, lying at the gate," J. Stitt Wilson, Socialist mayor of Berkeley, declined today to attend the banquet of the Associated Charities of San Francisco, at which guests who pay $3 a plate will watch moving pictures illustrating "how needy families live" and the "battles with poverty and sickness."

Mayor Wilson explained his refusal to attend in a letter to the president of the association. It follows:

"City Hall, Berkeley, Cal., Jan. 29.—Mr. O. K. Cushing, president of the Associated Charities of San Francisco—Dear Sir: I beg to thank your committee on entertainment for the invitation to be present at the annual banquet of the Associated Charities of San Francisco. I presume this invitation is sent to me either because of my interest in the problem of the poor, or because of my official position as mayor of a sister city, whose public charities are more or less linked with those of San Francisco.

Calls $3 Meal Squandering

"Your invitation advises me that this banquet of charity workers and sympathizers is to be held in the ball room of the Palace Hotel, and the price is $3 per cover. The program of the evening—speeches from reverend gentlemen, rabbis, and charity workers—is one that would elicit my intellectual interest and stimulate my moral sympathies.

"But I am led by a sense of propriety and Christian consistency to decline the invitation, and to state to you my reasons.

"In the first place, the mayor of the city of Berkeley does not receive sufficient salary to dine with the social class that can squander $3 on one meal. The high cost of living and my monthly contribution to exacting trusts and public monopolies leave me no money for such sybaritic living.

"I prefer to give this $3 to some needy family. Three dollars will buy three suits of children's underwear or keep a child for a week.

"Your invitation to the banquet of the Associated Charities becomes practically a subtle request to men of moderate means to stay away.

Dinner a "Class Function"

"In other words, like the vulgar 'charity balls' this banquet is distinctly a 'class' or society function. Common people, such as the mayor of Berkeley, cannot come through with the price, which of course is a mere bagatelle to the rich.

"But the supreme reason which I offer for not accepting your invitation is there is something positively vulgar and ostentatiously pagan in the spectacle of a group of citizens of a twentieth century city sitting down to a $3 banquet while pictures are being shown displaying the hunger of the poor. As the press describes it, 'charity workers to see at dinner how needy families live;' pictures illustrating battles with poverty and sickness in the homes of San Francisco's poor will be shown to the banqueters.

"I am not a very good Christian. I wish I were. But in the name of Christ and his hungry people I enter my protest against the word 'charity' being used in connection with any such function.

Recalls Lazarus at Gate

"It is time people with an awakened Christian conscience should cease to dine so ostentatiously with Dives while Lazarus lies hungry at the gate.

"This picturing of the hunger and misery of the poor to overfed banqueters becomes the more reprehensible since it is now acknowledged by every social thinker and worker of any importance that these poor are made possible by unjust social and economic conditions. They are victims of an unchristian and irrational industrial system that robs the people and enriches the exploiters of the people.

"If you offer a rebuke to me for publicly declining this invitation on the ground that if I did not wish to attend I could stay away and keep silent I reply that if anything under heaven should be open to the moral sense of the community it is the activities and functions of organized associated charities. The business of such a body in their dealings to the poor and for the poor is the business of every human being.

Denies Stand of Crank

"I am no mere esthetic and I don't want to be a mere crank, but I feel led by what seems to me the spirit of Christ to enter this protest and I shall gladly repent this letter if I can be intellectually and morally convinced that my ethical and spiritual attitude is discourteous or wrong.

"This in behalf of Lazarus lying at the gate.

"J. Stitt Wilson.
"Mayor of Berkeley."

WHAT SAITH JEHOVAH?

By REV. CHARLES G. GIERLUS, Vineland, N. J.

"Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest thou upon them that deal treacherously, and holdest thy peace when the wicked swalloweth up the man that is more righteous than he?"—Habakkuk 1:13.

The tumult of unrest is heard in the land. The oppressed, they that labor, they that toil in poverty, the lowly multitudes, rise up—in wrath they rise up against the mighty. In their anger they say, "That which our hands have created we shall have, and no man shall take it from us. We will not be robbed. We will not be exploited." So do the people reveal their power. They rise like a mighty giant, like a prisoned man out of sleep, striking off their age-old shackles.

The nations are in tumult; the great ones are in fear. They that live in palaces, feeding delicately, leaving the poor to suffer in their want, see in their fear—the sign of a cloud. It is the sign of storm. They have oppressed the people. They have gotten to themselves wealth and power, and they esteem themselves favored of God. Finance and industry they rule with a mighty hand. The land is theirs, the factories, the ships and the railroads, mines of coal and of all metals. The nation is theirs, Congress and all legislatures, courts and city councils, institutions of learning, and even many of Thy churches, O God. "All these are mine," saith Mammon, their king, "and I give them to my favored children—the rich and the mighty—and they shall rule in the land, and the people shall serve them."

* * *

O Jehovah, my God, dost Thou not see that
the wicked rule,
And that the people, Thy children, are afflicted?
The great ones have seized possession of the
earth,
And they crowd Thy little ones to destruction.
They flaunt their riches in the face of the poor,
And they make commerce of the souls of men;
Yet Thou hast not made them to cease.

Behold, in sorrow they cry unto Thee,
And their prayer is not answered;
Out of the darkness and the gloom they cry,
And their troubles cease not.
In tenements and slums they live,
In the midst of smoke and grime they dwell;
And in the fires of hell they toil
Until their souls are burnt out within them.
Men, toil-worn, live not half their days,
Women labor till crushed in mid-life,
Boys give their tender years to the mills,
Girls must needs give their bodies for hire.

In despair they cry out to God—
And in greater despair they say,
"There is no God!"

* * *

Art Thou silent, O God? Behold, Thou didst speak to Thy people in ancient days. To the prophets Thou didst declare judgments upon the wicked because of their oppression of the poor. Thou didst walk with Apostles, and didst reveal to them Thy purposes. Thou didst comfort them that dwelt in the midst of persecution, affliction and death. Thou didst send Thy Son, Jesus the Carpenter, to redeem Israel from the hand of the enemy. But now Thou dost not speak.

But we need, O God, now as then, Thy living word of truth; for the times are strange, and we know not what they mean. Speak, we beseech Thee, that we may know Thy will. Speak, that we may be assured that Thou hast not abandoned Thy children.

* * *

The Word of Jehovah:

I have heard thy prayer, my servant, and I have heard the cry of My people. I have not ceased to speak to the children of men, but there are seasons when they will not hear My voice nor give ear to the word of the prophets.

Behold, I have spoken, and I will yet speak—to the comfort of the poor and to the fear of the proud. I will raise up prophets, and they shall make known My truth. I will come to judge the earth. I will do wonders in the land, and the whole earth shall know that I am God. The strong shall not oppress the weak, nor shall the rich reduce the wages of the poor. My kingdom shall be established, and the poor shall inherit the earth. Lo, the time is at hand. A new age shall be born. Therefore rejoice and be comforted, for the sufferings of My people are but the pains of travail. When the

child is born, then shall the poor rejoice, and sorrow shall be forgotten.

Thinkest thou that I have not considered the child who toils in the mill, whom a master's greed for money has condemned to a task that burns out his life in tender years? Verily, I have considered, and I will save the child. But woe unto them that live in luxury upon the income of a child's toil! In their banquets they feed on children's blood, and they shall perish. Thinkest thou that I am not mindful of the maid forced by poverty to sell her body for lust? Verily I will cleanse her soul. The fires of hell burn only for those who by low wages have driven her into temptation, and for those who have seduced her, being thus tempted. Thinkest thou that I am not with the workers who in their poverty strike for an increase of their meager wage? Behold, I, Jehovah, the living and eternal God, have looked upon the affliction of the poor, and I have seen how they carry burdens too heavy to be borne. I have visited the places where they toil. I have seen the man at the machine wear himself out and stunt his own soul. I have seen him at the mill breathing smoke and poisonous dust. I have looked upon his wife and children, as they likewise toil for a meager wage. I have seen the place of their abode, sordid and poverty-striken; for they have not sufficient to live upon in decency and honor. Yea, I am with the garment workers of New York—that great and wicked Babylon; and their cause is mine. The stevedores of Baltimore, they that load ships for a paltry wage—I pitied them in their poverty; and it was My Spirit that stirred them to resist their masters, the owners of ships. I have not forsaken them. I was with the men and women of Lawrence in their great struggle; and My face was against their employers, the owners of mills, because they have been neither kind nor just to those in their employ. I will cast them down, but the poor will I exalt. For I am the friend of the poor, and their helper. Let them therefore take heart, for I am with them, saith God.

Ye holders of stocks and bonds that ye have not earned, ye who dwell in fine houses that ye have not built, ye who toil not and yet live upon profits taken from the poor, why are ye not ashamed? Why do ye not hide your faces in disgrace and repentance? Though ye pray, though ye come to My house and worship, I cannot abide your worship, and your prayers I will not hear. Your paid choirs delight Me not, and the sermons ye pay for cannot save your souls. The fine churches ye build out of the flesh and blood of your workers are an abomination to Me and I will not thus be served. The charity ye offer to the poor, a dole out of that ye have stolen, is likewise an abomination to Me; and I will not accept it from your hands. I require justice and brotherly love, but not the charity ye have given. It reeks with blood.

Behold, I raise up the humble—those that toil, and they shall bring forth My kingdom. The proud I cannot use. Loving their riches, they are blind; and they know not the way to the kingdom of God. Morgan and Rockefeller and Carnegie and their kind serve me not. They have robbed My people. They give in charity that which they have seized in wickedness, and their gifts I cannot abide. They cause My people to lose self-respect. Therefore My people must spurn these gifts of charity; for their own manhood must redeem. them. Else they cannot enter My Kingdom. But in their own strength must they rise and demand that which has been taken from them. Therefore peace is not yet, and it will not be until this iniquity cease. The strong shall not exploit My people, the workers of the world. Therefore the workers rise up, and it is My Spirit that hath prompted them. Crudely they fight, and crimes are committed in their name, and this is not My will; but it must needs be that offenses come, for the masters have angered the workers. Woe, therefore, unto those who have angered the poor, for sudden destruction shall come upon them. Mammon shall not always reign in the land. The time cometh when Wall street shall be desolate, and her captains of finance shall be scattered. The poor shall inherit the city. The whole earth shall be theirs, and every city shall be a place of beauty, and every child shall grow in wisdom and in strength. My kingdom shall come, and My beloved Son, the Carpenter, the Messiah, shall be its Lord.

Therefore, My servant, speak thou to My people, My poor, and comfort them. Say unto them that their strivings shall accomplish that which I purpose. Though in the bitter anguish of their souls many have denied me, yet in due season they shall know that it is My Spirit that worketh in them and for them. The cause for which they strive is of God. It is I, Jehovah, the Eternal One, the Almighty, who inspire their unrest; for it is thus I will deliver them from the taskmasters's rod and set them free. They cannot love Me, nor serve Me, nor advance toward My kingdom, while the rich crush them and grind their faces. Therefore let them not be dismayed, for the battle is Mine and it is theirs, saith Jehovah. The rich shall know that I love the poor—the poor whom they have despised and oppressed. Yet will I love the rich also—if they repent and give back their riches, not in charity, but in justice. The mouth of Jehovah hath spoken it.

* * *

In crude words have I, one of the humblest of the servants of God, set down that which the Spirit hath spoken to my soul. Therefore, let those who read this message judge the words not by the letter, but by the spirit, and know assuredly that God hath indeed spoken. For the Word of God came not to me in audible voice, nor in trance, nor in radiant and splendid vision, but in the silent ponderings and convictions of my soul. I have poured over the Bible eagerly seeking God's truth, and I have said, "But I need also God's message concerning the things of today. Surely He has not ceased speaking to men." And there came within me the sweet assurance that God still speaks to men. I have mingled with the multitudes, and I saw upon the faces of men and women signs of heartache, of burdens heavy, of toil unrewarded, of sorrow, of crushed souls, of bitter unrest; and I said, "Surely God has not forsaken them. God loves them, but they know it not." I have seen men and women and children at labor, bearing upon their backs the giant burden of our civilization, groaning beneath the weight. I have seen the meagerness of their wage, and I have heard hot, righteous words of anger flash from their lips, and at times a bitter, hopeless cry; and I said, "God surely hears that cry." I have seen the homes of the rich, their revelings and their costly pleasures, their silken garments and their precious jewels; while near at hand are the sordid habitations of the workers—those who bear the heat and the burden of the world's great work. I have seen the oppressed toilers cease work, join hands, declare war, demand increase of wages, grimly ask a chance to live; and I have heard the scornful words of their masters refusing justice and pity. Surely God will judge between them, and there must be a message from Him concerning these things.

As I have gone through the land, I have seen and I have felt the heaviness of the burden, the cruelty of the struggle, the bitterness of the want, the injustice of the workers' lot, the selfishness of those in command, the awfulness of the waste of substance and of life. I saw that the toilers could not worship God for anguish of spirit and bitterness of grief. Then the conviction came to me, and remained with me, and day and night it stirred my soul—the conviction that God has a message to deliver to me and to all who will hear and heed. For God is with the people, and His arm is seen in their unrest, and His truth is revealed to those whose hearts are open. "Shall the trumpet be blown in a city, and the people not be afraid? Shall evil befall a city, and Jehovah hath not done it? Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servents, the prophets. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?" (Amos 3:6-8.)

MAKE IT WIN

The **Christian Socialist** needs a lot of new subs. this week. Do not let the work slack. Make it win. Two yearlies for $1.00. Mail them at once.

Socialist Sermonettes

By REV. PAUL SUPERIS

I COR, 15:46.

"That is not first which is spiritual, but that which is natural, then that which is spiritual."

An economic basis is absolutely essential to life. He who does not eat neither shall he work. The mind can be occupied, with only one thing at a time. And by an inexorable law of God it must occupy itself with the most fundamental things first. First the natural, then the spiritual. The church seeks to represent the spiritual. Where does she have her power today? Whom has she interested in spiritual things? Is it those who work from 12 to 16 hours a day in sweatshop or steel mill? If the church has any power over these poor creatures, it arises from their ignorance and superstition. Real spiritual life has not begun among these people. No, the backbone of the Christan church in America today is the middle class—the class that has enough of the world's goods to supply the natural and necessary needs of life, yet which has not so much that they are swept away by the temptations of wealth. Now, Socialism seeks to bring all men to this golden mien of the middle class and to make certain what is often only too uncertain for the middle class today. What, then has the church to fear from Socialism? Nothing whatever in so far as Socialism aims at an adjustment of the distribution of the products of labor. She has nothing to fear but everything to hope. For the natural being at last provided for, the way will be open to provide for the spiritual.

CHICAGO FELLOWSHIP MEETING

"The Doom of the Merchant City and the City That Shall Take Its Place" will be the subject of an address by Rev. E. E. Carr under the auspices of the Chicago Christian Socialist Fellowship in Drill Parlor, seventeenth floor of Masonic Temple, Sunday, Feb. 16, at 2:30 p. m. A cordial invitation is extended to all who are interested in hearing Socialism discussed from a scientific and Bible viewpoint.

After the address an important business session will be held. All members are urged to be present, as this will probably be the last meeting before conference and several urgent items must be considered.

SYNDICALISM FAVORED BY BARON ARMSTRONG

The Honorable William John Montagu Armstrong, eldest son and heir of Baron Armstrong, a very rich shipbuilder, is reported to have declared himself a "synicalist" in a letter to a paper at New Castle-on-Tyne.

In this letter young Armstrong affirmed that "the masses of the people are seething with justified discontent." Their wages are low, he says, and their rents high, while caste distinctions rend in twain the unity of all nations. Armstrong favors the use of politics for remedying social evils, but says that if constitutional means fail he advocates a general strike as the only alternative.

This merely shows that the social unrest is becoming too great even for the sons of the "nobility" to ignore and that they are able to prove their fundamental nobility by speaking out bravely when they do see it.

TO PREVENT FRAUD IN REFERENDUMS

I note what you print about possible and probable fraud in referendums.

It would, no doubt, help some to require that the National Office publish the vote by states in every referendum.

Then educate each state to insist that its own committees publish each local's vote, or have the National Office do the same thing.

Have a law or rule made where each local can get a recount when fraud seems to have been done.

Each local may then, if it chooses, correct the vote. Yours truly, H. C. HARRIS.

ART & BROTHERHOOD

By Ray G. Edwards

Professor of Music and Art Crafts at Ruskin College and Associate Editor of the Boston Musician

We are so accustomed to considering art as something exclusively for the few that the mere idea of an inquiry concerning the rights of every-day sort of people to delve into art may appeal to the sense of the ridiculous, until it dawns upon us that it is only the doer of deeds (not the speaker of words only) who appreciates art in its various modes and moods of expression. All art originated with the common people, and no artist (by profession) has yet succeeded in introducing a form, color or sound not approved by the peasantry and the worker at the bench. No more ready appreciation of the classics in music can be found than among audiences and pupils at the music school settlements in our large cities, and no old master of Italy would have considered his painting worthy of preservation if it did not appeal to the common people.

The rich and unoccupied pleasure seeker only approaches art, looks on it with wonder, from a great distance—though he may travel the world over in his search and make vast collections. After all, he only looks for those treasures approved by the real workers of the world, so even the prices paid for masterpieces are set by the many, not by the few. How could things be otherwise? Must not the value be estimated by those who know, who make things? "Man possesses only that for which he has struggled" and the eye that has not looked a long time, acting as guide to strong and trained hands, sees little of art.

But what is art? If you limit art to painting, modeling, music and drawing, we are not considering the same subject. If you include the building art, architecture, metal and wood working, basketry, weaving, printing and book making, leather modeling and other industrial arts, we come nearer to Thoreau's idea of art in his comment on nature, when he says, "She is not simply beautiful to the poet eye. Not only the rainbow and sunset are beautiful, but to be fed and clothed, sheltered and warmed aright, are equally beautiful and inspiring."

It begins to appear, then, that we may have art in the cut of our clothes, the cultivation of our gardens, the building of houses and the making of homes.

Headless Methods

The social reformer has a good deal to say about production and distribution, and quite rightly so, for much (if not most) production is hideous, while distribution I may safely say is unjust. I was about to say that it is heartless, but would it not be better to say headless? I do not believe even those who seem to have profited most by the unequal distribution are heartless, or are well pleased with the distribution, to the extent of being happy. I grant that they are not willing to make a more equal distribution, by giving up any of their so-called possessions, but that is not the result of heartlessness, depravity or criminal intent. Nor is it their fault or wish that millions should suffer that they may have many things they do not want. Much that they possess is trash, and they are the care-takers. They keep immense "establishments," for servants and find all kinds of employment for these guests, all because they are headless rather than heartless.

Art in Practice

Happiness is not acquired by victims of unscientific distribution, whether one has too little or too much. Mankind has not yet practiced the art of production and distribution, for an art always presupposes a certain amount of science. Science is organized knowledge, classified facts. Getting action on these facts is art. Art is doing, while science is knowing. We have many sciences, but the science of practical life, of successful service (to our fellows and to ourselves), has never been practiced as an art. There are two, and only two, divisions of this science of service, of practical life, and when any people, organized in their government, practice the art of scientific production and distribution, we shall have a Christian government, by Christian people. The world has never yet known a Christian government. When it does, we will have the fine arts as they should be, based on the industrial arts and as they must be before we can rightly claim to have demonstrated brotherhood.

Sporadic demonstrations of the art sense, in individuals, while inspiring, but point to a latent power in all mankind that will blossom forth in the art of practical life. It will come with, not after, universal brotherhood; not in a day, but as all arts grow, slowly and surely, from the ground up. So the universal brotherhood, and the co-operative commonwealth, will come slowly, for they come only through the practice of an art—the greatest art yet to be developed by man.

Joy of Honest Creation

That our present method of production is haphazard is quite evident, for it results neither in uplifting and ennobling the worker, nor in supplying the consumer with the best grade of goods. Things displayed over the counter are not what they seem. Deception, dishonesty, and adulteration enter into the manufacture of so many things that an honest article at an honest price is looked upon with suspicion, or as a "fad" that cannot long survive in this business world. Yet there is a joy to every normal being to know that he or she is a co-worker with the creative power in the universe, with God, if you like, in this wonderful art of creation. What we may call the creative urge, the impelling desire for life, the outward pressure, the desire to manifest, the creative will, or universal life principle, is in and of all things, including man's mind, yours and mine. And every free people (comparatively) delight in this joy of creation. The Norwegian wood worker, the Indian basket maker, the Italian violin maker, the silk weaver of China, and the rug weaver of New England forgot self and the joy of creation, caring not whether the product was to be used by himself or others, frowning only when the thought came of "how much is it worth?" The brooding thought of creation, production, industry, self-expression was upon the worker. It was "nature at work," and for the time this world-wide fight for bread was forgotten.

Painful, Unsightly Products

For another proof of our unscientific methods of production consider for a moment the unjust industrial system that calls two-thirds of all mankind to unproductive occupations, war, police service, crimes committed to "catch up with the game," needless duplication of goods and of efforts to find a market, luxuries unnatural and harmful evolved from sordid minds of idlers, catering to diseased minds and bodies, caring for needlessly maimed bodies and nervous wrecks, maintaining a totally disproportionate army of lawyers, doctors, preachers, and other healers of a diseased industrial order, a diseased civilization, a method of life that is unscientific, unjust, and lacking therefore in the chief elements of brotherhood, and stunting the instinctive desire for expression. How are we to have art under such conditions, lacking the very basis of art?

"Gentlemen" and "Hands"

Men may be classified under two main heads —"gentleman" and "hands." It takes fifty or more "hands" to make one "gentleman," that is, to feed, clothe, shelter and amuse him. He is "over-corpulent in property" and non-productive—therefore not subject to growth along lines of art or self-expression, being also incapable of demonstrating brotherhood through service in the practical, every-day life of every-day people.

This unscientific, and therefore inartistic, method of life must be labeled "unjust, unbrotherly, heedless of results." There would be an almost instant change if people had the faculty of looking at things and at life itself as if they had never looked at them before—being careful that they use their own eyes. If we all used our own eyes we would not see so much pleasure in wearing more clothes and eating more food than we can comfortably carry. It would then appear very ridiculous to see men carrying more property, real and personal, than they can possible use or enjoy, thinking themselves the while "well off," when they are in the truth only care-takers" and "property of the property." They go with the property, instead of the property going with them; are handed down from generation to generation with the property. They are ground down in the furrows of their own fields.

Inartistic Sights and Sounds Grow Out of Injustice

Surely this is unscientific. Do we not see property everywhere? And is there not too much to go 'round? May not one-third of the people produce all that they and the other two-thirds can comfortably use? But art, is it not rare? Look at our cities. What ugly, cheap houses and huts the "hands" live in! What gaudy, show establishments and hotels the "gentlemen and ladies" live in! What hideous signs everywhere, on walls, chimneys, roofs, newspapers; in cars, public buildings and subways. Signs to assist in the haphazard distribution of goods—much of it only trash, if not actually harmful. And the people—so few of them that fit their clothes. In six to a dozen layers of cotton and part wool, cut in styles just as ugly and ridiculous to the seeing eye as the styles of twenty-five years ago. And nearly everywhere is soot, filth and smoke. Listen to our cities. The noises of the street and factory; the screeching of trains; the harsh voices of music halls and saloons; the clanging of bells all out of tune. There is no room for art. Our nerves break down and we flee to the country every summer to escape. There is no art because there is no brotherhood; no science and art of production and distribution; of practical life; of service.

To summarize this introduction to our subject: We cannot develop the fine arts to their full until we have an art of living, which in turn presupposes a science of practical life, and a larger social consciousness—a recognition of brotherhood.

FISHERS OF MEN

My nets lie idle by the sea.
A Voice exhorts: "Return no more!
Leave boat and baggage by the shore
And come with me! O come with me!

"I know a path o'er mountains high
Where thou shalt foster violets see,
If thou will but accord with me
And sojourn near the azure sky.

"Then thou shalt never more return
To claim thy boats or cast thy nets,
For there the nobler soul forgets
The Past—where brighter plants burn!

"And o'er thee in the starry sky!
And constellations 'round thee roll;
And in that Region of the Soul
There blooms the Spirit's Ministry!"

Prof. John Ward Stimson.

FLORENCE NIGHTINGALE

By M. J. Connolly

Young, tender, beautiful and loving;
Wealth, pleasure, ease and home renouncing;
Amid perils and hardships laboring;
Sickening and dreadful sights enduring,
Imprecation-laden parting breath—
Pestilence, blood, mutilation, death:
Calm, gentle, fearless, behold her—
The lady nurse at the seat of war.

Loathsome wounds dressing,
Fevered heads soothing,
Dying groans hearing:
Scenes to be forgotten never,—
Yet kind, patient, gentle ever.
The "Lady with the Light" they called her,—
The angel nurse at the seat of war.

Go search the page of history through,
And this the lesson there you'll learn:
The Great of Heart, the noble few,
The thought of "gain" did ever spurn.

A SOCIALIST QUIZ

By HARVEY P. MOYER

Q. 10. WHAT IS THE BASIS OF EFFORT EXPENDED UNDER SOCIALISM?

Man's ability modified by the time required to produce collectively the amount of ordinary necessities and reasonable luxuries demanded by the people as expressed in the will of the majority. Nothing, however, would prevent any one from working as much as he chose in the general interest or for his own self-development, advancement or personal satisfaction. Of course, there will be no occasion or desire for the accumulation of private wealth, as every man will be an equal partner in the world's great business and an equal owner in all the immense wealth of the whole world, always having access, provided he does his best, by his simple credit memorandum or time check, to his generous share of the available wealth developed and safe-guarded by the government,—the people.

Q. 11. WHAT WILL BE THE BASIS OF VALUE UNDER SOCIALISM?

Time (labor-time) only, the essential basis of value today,—exchange value being limited then only to things actually produced, the product of land and labor, and to useful service. Moreover, exchange or business will then be limited to that between individuals on the one hand and the government, all the people, on the other hand.

The cost price or exchange value of any article under Socialism will simply be the amount of time expended in its production, transportation and distribution, as easily estimated and averaged as the average cost of transporting a letter under our present postal system. And, as under Socialism, business or trading will be limited to the exchange of "service rendered credits," certified to by our simple time checks or credit memoranda (happily suggested "Daylors"), for any necessities, comforts, pleasures, or public service in any form desirable and to any extent, limited only to the generous equal share all may have agreed upon as in the highest interest of the general welfare, it is quite evident that there will be absolutely no need for money, gold, silver, nor any other kind. Thus, this "root of all evil" may be forever abolished and with it the banks, a most ingenious and profitable device for exploiting the people and piling up fortunes without labor.

Q. 12 HOW WILL IT BE DETERMINED WHAT IS EACH PERSON'S SHARE OF THE TOTAL PRODUCTION?

Theoretically, the sum total of all the wealth produced divided by the entire number of people will be each person's share of the general wealth.

Practically, the fact that each person is one of the individual members of the entire body of people and has given some equal (time) service will entitle him to his equal credit or time check with every other member of the great Commonwealth. Now, as the price of every article is the cost of production in time, including a small additional per cent to cover superintendence, transportation, distribution, and "insurance" (such incidentals as educational work, pensions—old age,—sick benefits, etc.), and the sum total of the time cost of all the wealth produced is simply the sum total of all the individual time checks, it is the simplest kind of a problem—mere addition and subtraction—for each person, by redeeming or exchanging his time checks or credits at any government store or office for supplies or service, to get his equivalent share of the total wealth production.

Q. 13. UNDER SOCIALISM, WOULD THE ORDINARY LABORING MAN RECEIVE THE SAME PAY FOR HIS SERVICES AS THE SUPERINTENDENT, MANAGER, OR PRESIDENT OF THE ORGANIZATION?

As in many other details, Socialists themselves differ on this point. However, as everything will be determined by the will of the majority under Socialism, it will depend entirely upon the judgment of the great masses, the great body of producers, whether the man who simply directs the work is entitled to more of the material comforts for himself, his wife, and his little ones, than the man who by his combined brain and brawn is really the more direct source of all wealth. And, as there will be no idle labor under Socialism, no shirkers, and no parasites, rich or poor, and no unwilling unemployed, and, as all available labor will be utilized in productive enterprises, necessary distribution, helpful educational work, etc., all labor being equally necessary, it would seem but just and right, should there be any advantage in compensation, it should be in favor of those performing the most hazardous or the most undesirable kinds of labor.

Indeed, this is precisely what Socialism, as understood by the ideal Socialists, proposes to do. The increased advantages, however, would be in the form of reduced labor time in the undesirable vocations, giving such workers more time and opportunity for self culture and higher personal development.

Doing our best is the only true basis and just test for full material compensation. Superior ability always has been and always will be best rewarded by superior position, promotion, honorable retirement on pension, the esteem and gratitude of a benefited public, specially when, in addition, each will have all the necessities he can use and all the reasonable luxuries he may desire.

Besides, the present inequalities and differences in ability are due in great measures to the enforced disadvantages of the present social system. The apparent unjust advantage, therefore, in the equal pay for equal effort—one's best—under Socialism, will be but scarce compensation for the enforced injustice and loss of the past. Moreover, these differences will soon disappear under the improved environment and the equal educational advantages of Socialism.

Q. 14. UNDER SOCIALISM, HOW WILL IT BE DETERMINED WHAT EACH PERSON'S VOCATION WILL BE?

Precisely the same as today. Every one will select his own vocation governed largely by taste and fitness modified by the advantages and disadvantages of the time requirements necessary in the several vocations at that time. The time requirements in any vocation will be governed by supply and demand, inducements of less time requirements being offered in the less desirable or more hazardous lines. However, as the labor day under Socialism will be very short, and the hard, menial, and so-called "dirty work" will be done mainly by machinery, labor will be a pleasure in any vocation and very little choice will be offered in this respect in any line of work.

But the fact that there will be a position open for every one under Socialism, absolutely insuring each and everyone an opportunity for an honest living, removing all uncertainties in living and the fear of poverty, the fertile source of so much anxiety, crime, and suicide today,—this fact is one of the very greatest advantages in Socialism. While no one is entitled to a living per se, nor does Socialism guarantee this, everyone is entitled to an opportunity to make a living if he is willing to do so and to an equal opportunity with everyone else. Socialism will absolutely guarantee this right and privilege, and, in equal justice, by virtue of his being an equal partner, Socialism will insure a living to everyone who is willing to work though incapacitated by sickness, accident, age or whatsoever.

CONFERENCE PROGRAM

The program of the General Conference of the Christian Socialist Fellowship of America, which convenes at Chicago, Wednesday, 10 a. m., Feb. 26, will be one of the best that any Fellowship gathering ever enjoyed. Rev. W. D. P. Bliss of New York, editor of the Encyclopedia of Social Reform and of the Studies in the Gospel of the Kingdom, will be in Chicago several days lecturing from church to church. Rev. Wm. A. Ward, former General Secretary of the Fellowship, will also speak here several days. Rev. Geo. W. Slater, General Secretary for the colored race, will speak a number of times in various churches during this period of special agitation. It is expected that many Chicago pulpits will be open to Socialist addresses by our speakers either Sunday morning or Sunday evening, March 2. Let everyone who can fill a pulpit come prepared to speak on Sunday, for we usually have more pulpits than preachers on Conference Sunday. If you can speak, notify Mrs. Ella Carr, 5443 Drexel avenue, Chicago, Ill.

The conference begins with a business session in Hall 901, Masonic Temple, Wednesday morning, and will continue with morning and afternoon sessions until it decides to adjourn.

Program

The public program during conference will be at night.

Feb. 26, 8 p. m., the speakers will be Rev. John R. McMullen, Congregationalist, Pierce City, Mo., and Rev. W. D. Bliss, Episcopal, New York.

Feb. 27, 8 p. m., Rev. James L. Smiley, Episcopal, of Annapolis, Md.; Mrs. G. W. Slater, and Rev. Wm. A. Ward, Disciples, St. Louis.

Feb. 28, 8 p. m., Rev. Charles G. Girelius, Presbyterian, Vineland, N. J.; Rev. Geo. W. Slater, and Dr. Geo. McA. Miller, President Ruskin College, Ruskin, Fla.

Fellowship Banquet

Feb. 29, 6:30 p. m., Conference Banquet. Toasts by various delegates. Special songs. General singing, led by Harvey P. Moyer.

Rev. Carl D. Thompson, late of Milwaukee, and other able men are already in Chicago, ready to speak as occasion requires, and it is hoped that Rev. Wm. A. Prosser, of Pittsburgh, and other noted speakers, now being corresponded with, will be available for the program.

As this paper must go to press so long before Conference in order to reach our readers in time under Uncle Sam's new mail freight rules, we are neither able to announce the program in the various churches for Conference Sunday, nor to state surely whether there will be a big central meeting on Sunday afternoon, March 2. There is fine program material for a central meeting, and bright prospects for more of the highest quality, but the program committee may conclude that after such a strenuous week two meetings are enough for anyone to attend on Conference Sunday.

As there is not room on the program of four nights for all the able speakers that will be in attendance at the Conference, it may be decided to hold two or more meetings each night, except Saturday, in churches located in different sections of the city, thus reaching a larger number of people with the message of Christian Socialism.

Entertainment

The Chicago Center will entertain all the delegates to the Conference, therefore, if you are coming, please notify the head of the entertainment committee, Mrs. Elizabeth J. Moyer, 5408 Drexel avenue, Chicago, Ill., when you arrive.

All who arrive before Wednesday morning, Feb. 26, should call up Mrs. Moyer on telephone, Midway 2439, for information as to where to go. Those arriving on Feb. 26, or later, should come to Hall 901, Masonic Temple, where the Conference is to be held and where the entertainment committee may be found.

Remember, Conference begins at 10 a. m., Wednesday, Feb. 26.

THE CHRISTIAN SOCIALIST

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THE WORD OF JEHOVAH

Every word of truth is the word of God. As He is not done making man, not being satisfied with the ignorance, misery, vice and crime of our present humanity, neither is He done speaking to man. Wise is he who is able to recognize the prophets of his own time. "The Word of Jehovah, by Charles G. Girelius, on first page, deserves your careful, reverent attention.

WELCOME

One of our exchanges has adopted for the motto at its head the slogan arranged by the editor of the Christian Socialist and so often printed in this paper:

The trusts will own the nation
Till the nation owns the trusts.

Several papers and societies have adopted our motto, "The Golden Rule Against the Rule of Gold." Many papers have reprinted our striking post card, "What Socialism Means," and some enterprising comrades who "know a good thing when they see it" have reprinted this post card as their own. And so on. If the Christian Socialist received credit for all the matter quoted from it the advertising would do much toward spreading the influence of this paper.

Nevertheless, all are welcome to every worthy thing we utter. The kingdom will come all the quicker for the spread of these good things, which is the chief aim of our lives. Help yourselves, comrades all. Nothing we print herein is copyrighted, except the name of the paper—and that is patented and fully reserved for obvious reasons.

WISE PARENTS

Mrs. Louis J. Tichacek of 3616 South Grand avenue, St. Louis, Mo., trains her servant girls in her own home to be wives for her sons. She has made three of these matches and they have been so successful that she has plans for keeping her personally conducted matrimonial system in operation until all her nine sons have taken servants of the family as wives.

"If a girl is good enough to work in my household for five years, she is good enough to marry one of my sons," says Mrs. Tichacek.

In this way these parents not only have a chance to test the character and ability of their prospective daughters-in-law, but the son himself has the best possible chance to become fully acquainted in every way with the girl. It is not supposed that he is compelled to marry her, or she him, and when they agree to mate after such acquaintance the divorce court is not likely to be needed in their case.

Mr. Tichacek, who is a wealthy marble manufacturer and former state representative, also has a system. As each son reaches the age of sixteen he is given an interest in the father's business. Tichacek has just taken his eighth son, Harry, into the firm.

AN OLD SAW RESET

"Poverty is no disgrace," our fathers said, yet ever the strong, rich and great have held the poor in contempt, even while they ground up the lives of the poor to make luxury for themselves.

But the poverty of the people at Homestead is a disgrace to Carnegie. Poverty at Bethlehem is a disgrace to Schwab. Poverty "back of the yards" at Chicago is a disgrace to Armour and other meat-packer millionaires. Because the greed of these rich men for luxury and power makes their employes poor.

And in this age of machine production poverty in any nation is a disgrace to both the rich and poor of that nation. To the rich, because their greed preys upon the flesh and spirit of men, women and children devouring their happiness and their lives. To the poor, because their ignorance and lack of courage alone prevents them from overthrowing the slave system of production for profit and establishing the system of production for use only which would make all people rich.

The only people to whom "poverty is no disgrace" are those who are using voice, pen, vote, money and every influence they can command to abolish the system which inevitably produces poverty even in the midst of natural plenty.

Poverty is the seal of disgraceful slavery—away with the robber system that produces it.

ADVERTISEMENTS

The Christian Socialist has made a brave and self-sacrificing struggle to get along without advertising matter, because we desired a paper as free from advertising as possible and because we have been unwilling to advertise anything we could not guarantee to be O. K. in every respect—and we had not the money to make investigations, nor to guarantee satisfaction to our readers who might be ill-pleased with their purchases.

But it is evident that the Christian Socialist, having no money back of it and slowly running behind financially in spite of gains in the number of papers sold at so low a price, cannot exist without printing advertising. And it is equally evident that we are unable really to guarantee the truthfulness of the advertisements we must print. It will be necessary, therefore, for our readers to use their own judgment about the advertisements and not accept their statements as true merely because they appear in this paper; because we cannot know whether they are true or not. You must judge for yourself, just as you are compelled to do concerning the advertisements that appear in the capitalist daily papers and in the Appeal to Reason, the Rip Saw, and other Socialist papers.

Our readers are buying through these advertisements in other papers and thus support them, while the publishers of this paper suffer direful worry and struggle and the paper is limited in its growth; whereas, if our readers will patronize those who advertise with us and let the advertisers know that it was their notice in the Christian Socialist that brought the business, small or great, it will be the means of putting this paper on its feet and enabling it to grow in size and in circulation as it should.

As the Ruskin Land advertisement is the only one of consequence that appears in this issue, we must say that our warning hints do not apply to it—except that everyone buying land should go to see it; if possible, and satisfy himself thoroughly not only as to the land, but also as to the title before he invests. I am thoroughly convinced that the Ruskin proposition is all right. If we should become convinced otherwise we will tell you so. But you must judge the land and the situation for yourself. It might suit me and not suit you. And it would be extremely unfair to hold us responsible for any dissatisfaction you might feel, when we warn you to satisfy yourself about whatever you buy before paying your money out. I believe that the large majority of those who visit Ruskin will be delighted with the prospect.

But the Ruskin proposition is exceptional. It is impossible for us to investigate everything that will be advertised in this paper, and we would not have our readers deceived into thinking that we do. Use your own judgment and purchase at your own risk, as you have to do of the peddler, the grocer, the dry goods merchant, the milkman, the doctor—and even the preacher!

And remember that we are living under capitalism—we cannot practice Socialism while capitalism rules us, robs us, adulterates our food and makes us sick, and then sells us adulterated medicine to get our money and make us sicker. But perhaps anyone who is so foolish as to buy patent medicine needs to be made sick for a lesson.

LAST DINNER TO COMRADE MORGAN ILLUSTRATES FUTILITY OF INDIVIDUAL HOPES FOR THIS WORLD

Since the untimely death of Comrade Thomas J. Morgan by one of the preventable industrial accidents he so constantly condemned, every one who attended the dinner given in his honor just before he started for California will doubtless remember the persistent efforts of the diners to feel cheerful about his leaving Chicago and the reiterated statement, begun by Mrs. Howe (who in her own humorous manner insisted that there must be no tears of sorrow on the occasion, though she had some difficulty in keeping her own tears back) and echoed by several that the occasion was no funeral, for Comrade Morgan was not going away to be idle, to dry up and be lost to the Socialist movement, but rather that he might find leisure to spend the best of his ripened years writing for the cause.

And thus our sorrow at parting was masked by brave words and jests and the hope of hearing often from Comrade Morgan in future.

Then the shock of his sudden death in a railroad wreck and the clear realization by friend and foe, as if revealed by the lightning's flash, that a noble, brave, strong, great man, a real Socialist leader, had fallen to be seen no more on earth.

Many sorrowful and commendatory resolutions have been passed concerning the Old Warrior since his death, and none, we believe, more grateful to his liberated spirit, if he knows of it now, than these resolutions passed by the Ninth Ward Branch of Chicago, which so loyally supported his battles for party purity while he lived:

Ninth Ward Resolutions Upon the Death of Thomas J. Morgan

Whereas, our beloved comrade and friend Thomas J. Morgan has passed away from us through death by one of those unfortunate, yet common accidents of the present age of industrial activity, and:

Whereas, we in him have lost an earnest and able comrade in the battle for Socialism, whose life was spent in the cause of the downtrodden and the oppressed, therefore be it,

Resolved, That we the Ninth Ward Branch of Local Cook County, Ill., express our grief in the great loss sustained through his death and that we extend our sincere sympathy to the bereaved family who so much needed his comforting and sustaining hand. And be it further resolved,

That we desire to express our unbounded confidence in the impelling motive of his active life, so pregnant with power and so full of faith in the cause of the working class, and be it further resolved,

That these resolutions be sent to the relatives of our departed comrade and to the Socialist press and that a copy be spread upon the minutes of the Branch.

Nels Anderson,
H. J. Loeren,
Benjamin Eefting,
Committee.

IT IS COMING

In that beautiful and thrilling prophecy of the establishment of the kingdom of God on earth, the thirty-fifth chapter of Isaiah, v. 5-6, the astonishing promise is made:

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out and streams in the desert."

Helen Keller, one of the most hopelessly deaf, dumb and blind children, has been edu-

cated far beyond the grade of the most of people who have their natural faculties, so that she is familiar with the world and its work, writes ably, speaks and sings in public and has thus become a wonder of modern times.

And, as a fitting climax to her amazing deliverance from darkness, silence and ignorance, in the ripeness of her years and the fullness of her recovered powers, Helen Kellar has become a Socialist and is using her voice and fame to advance the social revolution and establish the kingdom of justice and love on earth. She has been helping the strikers at Little Falls, N. Y., and on Feb. 6 spoke to a large audience at Mont Clair, N. J., on Socialism, under the auspices of the Socialist branch. It is reported that "she gave a remarkable performance," considering her natural difficulties. A part of her address was as follows:

Trying to Make World Better

"I am going to try to make you feel that no one of us can do anything alone, that we are bound together," said Miss Keller. "I do not like this world as it is. I am trying to make it a little more as I would like to have it. Perhaps you are thinking how blind I have been. You have your eyes and you behold the sun, and yet you are more blind than I am.

"It was the hands of others that made this miracle in me. Without my teacher I should be nothing. Without you I should be nothing. We live by and for each other. We are all blind and deaf until our eyes are open to our fellow men. If we had a penetrating vision we would not endure what we see in the world today.

"The lands, the life, and the machinery belong to the few. All the work they do gains for the workers a mere livelihood. It is strange that we do not see it and that when we do we accept the conditions in blind content. We fail to understand that if the workers were adequately paid there would be no rich people.

Blames Rich for Conditions

"The rich are willing to do everything for the poor but give them their rights. They say the workers are not thrifty enough. If the workers are not thrifty enough and do not save it is because the greatest part of what they produce goes to someone else who does the saving. It is the labor of the poor and ignorant that makes us refined and comfortable.

"I am no pessimist. The pessimist says that man was born in darkness and for death. I believe that man was intended for the light and shall not die. It is a good world and it will be much better when you help me to make it more as I want it."

Thus Helen Keller has become in a double sense a "sign" of the times long foreseen and surely coming soon.

STATE WILL PUBLISH SCHOOL BOOKS

The Legislature of Kansas has passed a bill providing for the State to publish its own school books and furnish them to pupils at actual cost. Good. Yet better to furnish the books free.

Ten for $1.00. You can send ten different people five large and powerful dynamite bombs for $1.00. That is, ten subs to our great monthly propaganda specials for five months. Do it now.

THE NEW BOOK BY CHARLES H. VAIL

Noted Author of "Principles of Scientific Socialism,"
"The Mission of The Working Class,"
"Modern Socialism," etc.,

"Militant and Triumphant Socialism"

Is the climax of his work. One-Hundred-Fifty Pages of Fascinating and Profound Socialist Philosophy, Record of Progress, and Socialist Prophecy.

PART FIRST—"Militant Socialism"—Presents a newer, clearer, better view of the philosophy of real scientific Socialism than has yet been put forth, harmonizing and synthesizing the seemingly conflicting opinions of "materialist" and "idealistic" Socialists.

PART SECOND—"Triumphant Socialism"—Shows what Socialism will *BE*, what it will *DO*, and what the *RESULTS* of Socialism will be.

Every Live Student of Socialism will want this rich, new book. We have had it in type for some time and will have it plated by the time this reaches our readers, but *we lack the money* to put this excellent book through the press and bindery, therefore

WE WANT YOU TO HELP PUBLISH THIS BOOK!

By ordering and prepaying for three thousand copies in advance, which will be the number of the first edition. If each does his part, the task will be easy.

This book, neatly bound in cloth, will retail at **50c Net**, or **55c Postpaid.**

What We Want You To Do:

1. Order a single copy now at 55c Postpaid, or

2. Order a single copy of the book (55c postpaid) and a single subscription to *The Christian Socialist* (60c for one year), total $1.15—both now for $1.00, or

3. Order a club of four *ten months* (50c) subscriptions to *The Christian Socialist* for $2.00, and receive the new book as *a free premium*, or

4. Send $1.25 for *three* copies of the book (worth $1.65 Postpaid) and sell two of them to your acquaintances at 55c each, or give them to your most cherished friends.

Will You Thus Help Publish This Splendid Book?

Then send your order and the cash to-day. Address:

THE CHRISTIAN SOCIALIST
5443 Drexel Avenue Chicago, U. S. A.

International Sunday School Lesson

Notes by George McA. Miller, Ph. D., President Rushin College, Rushin, Florida

THE LAW OF EVOLUTION OPERATING FOR SOCIAL PROGRESS II

SUNDAY SCHOOL LESSON FOR FEBRUARY 18

Gen. 11:1-9; 12:1-9.

I. Decentration

1. Following degenerating concentration of population on the fertile plains—made more concentrative by methods of irrigation. Ch. 11:2.
2. Following civic pride and religious ostentation, as typified by the city and the temple (tower), both of which drew heavily upon concentrated labor, which was thereby oppressed. Ch. 11:3-4.
3. Following disagreement and misunderstanding between dominated and dominating classes, represented by confusion of tongues, leading probably to strikes so serious as to put an end to the further class-monopolized progress, as is known to have occurred in Egypt at nearly the same time. Ch. 11:7-9.

II. Emigration

1. Westward as concentration and decentration followed each other in the crowded, fertile, irrigation-limited valley lands of the Tigres and Euphrates. Ch. 11:1; 12:1.
2. Led by civic and religious idealism under a vision of divine care and world-betterment. Ch. 12:2-3.
3. Not as adventures seeking gold or spoils of conquest, but as families seeking homes and with subsistance for support. Ch. 12:4-5.
4. Showing patience in adverse circumstances and loyalty to the highest ideals theretofore attained. Ch. 12:6-9.

In order to follow consecutively the steps of social evolution given us in this Genesis record, we find it necessary to include in our outlines something more than the verses chosen for the regular lesson as given in the quarterlies; and thus far we have given the complete record, excepting the tables of genealogies. Following this policy we include Chapter 11:1-9 as the introduction to and companion part for 12:1-9, chosen by the International Committee as the text of the lesson.

The conditions stated and suggested in the former set of verses give us the best possible comment on the events stated in the latter set.

DIVISION I.

1. It is beyond controversy that the region designated by the geography of this lesson was arid then as now; that it needed irrigation to support any considerable population then as now; that at best only small areas could be reached by irrigation; that this necessitated concentration of population; that such concentration led to oppression on the part of the stronger, subjection on the part of the weaker, and degeneration on the part of both, just as concentration of population operates today; if with less severity owing to the greater intelligence of the oppressed in these later days, yet with greater prevalence on account of the larger scale of operation.

2. Among the most conspicuous evidences of such oppression, then as now, were the civic pride and religious ostentation expressed in verse 4; civic pride in achieving an alleged greatness for the city at the expense of the real smallness of its citizens—witness Athens, Rome, London, New York; religious ostentation (as Kent of Harvard identifies the tower here as the foundation of the great temple of Enlil in Baralype, the western suburb of Babylon), in the building of great temples for ritualism at the expense of righteousness; witness the Parthenon at Athens, the Temple of Diana at Ephesus, Solomon's temple at Jerusalem and St. Peter's at Rome; not to enumerate the monuments of millionaires dedicated to God and devoted to Mammon that adorn the silk-stocking sections of every modern city of Christendom.

3. This civic pride and religious ostentation is the best possible explanation for the confusion of tongues mentioned in verses 7-9; for the class consciousness of the civic aristocrat as well as that of the religious bigot lends both in all times and climes to talk a different dialect from that used by the oppressed proletarian who supports the grandeur of both by degrading toil; which property partitioned and performed would exalt all; witness Sir Walter Scott's explanation in "Ivanhoe" why "hog," "sheep" and "cow" become "pork," "mutton" and "beef" when they pass from the pen and the stable to the pantry and the table; and Mark Twain's searching sarcasm showing why the church fails to reach the workingman, in "Buck Fanshaw's Funeral," in which the minister and the mourners out-Babeled Babel for confusion of tongues. But, better still, witness the strife between capital and labor in every strike of modern times in which a very imperfect understanding between the contending parties is reached only after millions of dollars of wealth have been wasted by both sides and other millions lost to the public; while whole continents have been involved in violence, all because of "confusion of tongues" which is only another term for misunderstandings growing out of the contending parties living under different conditions, and yet having the same geography and using the same dictionary.

This last suggestion may break the shock which otherwise might follow the publishing of the probable presumption now made for the first time, so far as the writer knows, that this whole "Babel" business was a colossal labor strike which led to the decentration of population concentrated in the narrow strip of irrigated riparian lands of the rich arid valleys of that eastern Eden country; which was followed by an equally colossal emigration of tribes westward; both of which operations were as necessary for the preservation of the race from dry-rot as the ark of Noah was for preserving it from wet-rot.

As props for this probability we may refer to the fact that the Hebrew exodus from Egypt is now treated by such conservative commentators as Peloubet as a great strike, with a religious interpretation put upon it; which interpretation has served pious priestly purposes as abjectly as the Hebrews served the Egyptians. This strike grew out of both civic pride and religious ostentation as those Hebrew slaves, who were involved in this the greatest strike recorded of the Semitic race as taking place in historic times, were engaged in building both civic walls and monuments as well as towering temples for the gods of the masters—who like the masters, cared nothing for their worth or well-being, as were the Roman slaves led by Spartacus in the greatest strike recorded of the Aryan race.

Furthermore, as proof that religious ostentation seems to have been more tyrannical even than civic pride, we call attention to a strike in Egypt perhaps 1,500 years older than that led by Moses, which reads as follows:

"On the tenth of the month, builders on the temple rushed out and sat down behind the chapel exclaiming: 'We are hungry; and there are yet eighteen days before the next pay day.' They would not work until the king agreed to hear their complaints. Two days later Pharaoh went to the temple and ordered relief given to the masons; but on the sixteenth day they struck again. On the seventeenth and eighteenth days they also refused to work. On the nineteenth day they broke loose and raised a mob at the governor's palace and finally got their demands." —(Ward's Ancient Lowly.)

Nor was this temple-building tyranny confined to the Aryan races. The Semitic race was equally guilty with even more disastrous results. The temple, the building of which was prepared for by David and performed by Solomon, cost, according to the priestly record, which, allowing for ecclesiastical exaggeration which was prompted by the spirit of religious ostentation, cost not less than the equivalent of three billion dollars, measured by the standards of our day. And the claim of the priests that Jehovah commanded all this extravagant ostentation was not strong enough to prevent the secession of the ten tribes under Jeroboam when Rehoboam, Solomon's successor, attempted to continue his kingship over the whole twelve tribes after announcing to the people that there would be no reduction of taxes, even after the temple was built; even as it was announced by King Factory in recent times that there would be no reduction, but rather an increase of tariff even after the war for which most of said tariff was levied was fought and won.

This temple tyranny and its perpetuation even to the time of Jesus, who strongly objected to the illegal exaction of the temple tax, paying it under protest, was the chief cause of the inveterate hostility of all the prophets and especially of Jesus himself to the temple and the ostentatious ecclesiasticism which it always represented; and this was also the reason that to the charge of opposition to the temple at his trial Jesus practically plead guilty.

DIVISION II.

So much space has been devoted to the first part of the outline that there is but little left for the second part; which, however, needs but little, as the outline itself is almost sufficient comment.

It may be noted, however, that emigration of families, groups, tribes and even of whole nations has marked the path of human progress in various periods of history; and in almost every case the emigrants claimed, or it was claimed for them, by those who afterward enjoyed the advantages derived therefrom, that they acted under divine call; no matter what barbaric cruelty was practiced by such emigrants to get and hold the new territory in opposition to the former inhabitants; as in the case of the Israelites and the Canaanites and the Pilgrims and the American Indians.

The truth is, that the motive for emigration has almost always been primarily civic and economic, though often secondarily religious and idealistic; but no matter which motive was the stronger at the beginning, the economic motive always became the controlling factor in the practical working out of the problem of community life in the new environment; and as both civic and economic institutions, both the State and the Market, have heretofore been founded upon and maintained by force, so the religious and educational institutions, the Temple and the School, which have had to rely upon the State and the Market for their support have always had, more or less, to stand for the force and cruelty and injustice practiced by the State and the Market.

Emigrations out of one country unto another, have, nevertheless, in the main, been the milestones that have marked the march of human progress; but as that physical method of escaping from the static condition of old, outworn institutions into the dynamic conditions upon which human progress has ever, and must always, depend, the emigration for the new time must be an intellectual and moral movement out of the old brutal, barbaric consciousness that contended for territory into the new consciousness of universal brotherhood which contends only for truth.

THE LAW OF RIGHTEOUSNESS

SUNDAY SCHOOL LESSON FOR FEBRUARY 25.

Gen. 12:10-20; 13:1-18.

I. Violated

1. By Abram and Lot becoming dependent upon another people and another country in time of adversity; rather than depending upon themselves and their own reasoning, which had not yet been exhausted; because it was easier to become dependent. Ch. 12:10.
2. By Abram and Sarai, in the practice of falsehood and deception, which is always the policy of parasites; and with the inevitable bad results for all concerned, even though the parasite temporarily prospers. Ch. 12:11-20.
3. By Lot in choosing a location subject to temptation too strong for him; for the sake of an easy path to fortune. Ch. 13:10-13.

II. Vindicated

1. By Abram, in returning to his own land and his higher religious ideals; after trying a life of dependence, shame and submission to other power. Ch. 13:1-4.
2. By Abram and Lot in agreeing to disagree to avoid unnecessary strife. Ch. 13:5-9.
3. By a vision of future good for the many; as the reward of surrender of present advantage for self, in order to avoid unbrotherly strife. Ch. 13:14-18.

The "Law of Evolution" as the theme of our outlines seemed most appropriate while considering the record which covered the long indefinite period of physical and social evolution, where physical phenomena and material environment were the determining factors, and where human conduct, after the appearance of man on the scene, was only a secondary factor; and while we shall continue to deal with social evolution, which is largely determined by environment, our chief business will be the consideration of human conduct and its effect upon social evolution, which is largely determined by environment. Our chief business will be the consideration of human conduct and its effect upon social evolution in its various stages. We will hereafter use "The Law of Righteousness" as our theme for these Old Testament lessons.

DIVISION I.

1. Under violation of the law of righteousness as it appears in this lesson we find in verse 10, in the conduct of Abram, the tendency of the early pioneer to work along the lines of least resistance to the extent of becoming unthrifty and careless, physically, economically, socially and morally. In his wanderings he had drifted from the more fertile and better watered regions of central Palestine into the extreme southern part, which is, and always was, a dry country. An unusually dry season came on, and instead of going back north in what he regarded as his own country, where he would probably have found plenty of pasture, being handy to Egypt, he drifted down there.

2. Then having become dependent upon the king of Egypt, who was almost invariably an irresponsible tyrant, in exemplification of the proverb, "All slaves are liars," he proposed to Sarai that they work a game of deception upon the king; which they did, only to be defeated in the very thing they wanted to accomplish; when as the outcome of it all proved, they would have gotten better protection by telling and living the truth instead of a lie.

And following this fatal falsehood we have enacted the tragedy which is ever before the footlights even in our day of moral illumination—practical progress, individual and social, sacrificed to parasitic prosperity. Sarai goes into the harem, where being very beautiful, although, according to the record, past seventy, she was probably put at the head of the institution, where she had a gay, easy time of it; and as the price of her shame, which is also quite modern, Abram received from the king "sheep, and oxen, and asses and menservants, and maidservants, and she asses, and camels;" and no doubt this easy life of both Abram and Sarai would have gone on until the final reward of both had been reached in the form of a pompous religious funeral, and as in modern times, as the result of keeping "mum" about their divine "call," they would both probably have become respectable mummies, had not the superstition of the king, aroused by a periodical plague, such as occurs in all countries, even now, as the result of bad physical and moral conditions, led to an inquiry and the discovery of the truth.

3. The same tendency to temper with temptation was what gave Lot an allotment of a lot of trouble as we shall see later.

DIVISION II.

The foregoing dark picture, we are glad to note, passes; and a new "deal" shows us a return of our Mesopotamian emigrants to their higher ideals, settling disputes by mutual agreement, and seeing visions of a glorious future; all of which is sublimely drawn in the outline.